

unable to compete with them. This is one of the causes of the replacing of family-type farms with conglomerate corporations and very large family holdings.

Msgr. O'Rourke also points out that this intrusion, though of special concern to family-type farmers, also concerns the urban taxpayer because all taxpayers suffer when a group of taxpayers avail themselves of ways to avoid very large tax payments.

Not all the factors that apply in the U.S.A. apply in Australia; but the end result of the intrusion of big non-farming companies into agriculture — for reasons of taxation — is basically the same as in the U.S.A.: the slow extinction of the family-type farmer.

"Protests against authority", no matter how puerile, now get regular and prominent publicity in the press and on the radio and T.V.; yet they are ancient news — as witness this limerick dating from the early years of this century:

There was a young man from Darjeeling,
Who climbed on a bus bound for Ealing.
When he saw on the door:
"Do not spit on the floor",
He stood up and spat on the ceiling.

:: :: :: ::

Mr. P. R. Heydon, secretary of the Department of Immigration, speaking at a meeting in Geneva, stated that the Australian Government has spent about \$600 million on immigration, including post-arrival services. During the period covered, the net gain of workers has been about 900,000. On this basis, each migrant worker has cost Australia approximately \$650. It would have cost far more to bring up, educate and train these immigrants in Australia.

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"It happens to be my daily chore to sit and watch and listen to the chief actors on the political stage, domestic and foreign . . . and I am struck by many things, most of all by their absence of humour, which as much as any other solvent could relax the protagonists in any quarrel and halt them in their race to murder each other from the highest motives." — Alistair Cooke, well-known B.B.C. reporter.

NEW SERIES: No. 2

JULY-AUGUST, 1969



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ORGAN OF THE NATIONAL
CATHOLIC RURAL MOVEMENT

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JULY-AUGUST, 1969

"To Restore Christ to the Countryside . . . and the Countryside to Christ."

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ANNUAL CONVENTION

The Rural Movement in the '70's

The theme of the National Catholic Rural Movement 1969 Convention, "The Rural Movement In The 70's" set the keynote for the papers submitted, the workshop discussions and the recommendations brought forward for consideration by all delegates.

From these recommendations, policy resolutions and suggestions were hammered out for submission to a meeting of the National Executive on Wednesday, July 30. The four papers dealt with different aspects of the "renewal of the Rural Movement", developing the overall theme. They were, in order of consideration:

- "The Policy of the N.C.R.M." — Mr. M. J. Howley (Past-President N.C.R.M.)
- "The Christian Priesthood — Clerical and Lay" — Rev. Fr. B. M. Connell
- "Finance and the Apostolate" — Mr. D. J. Russell (Vice-President N.C.R.M.)
- "Christianity and Citizenship" — Mr. Paul Wild (National Secretary N.C.R.M.)

For reasons of space, economy and convenience a synopsis of each paper (of which all delegates had copies) is given.

PAPER No. 1 (M. J. HOWLEY)

Changing circumstances since the Rural Movement was established in 1939 and formulated policies to suit the conditions of Depression and the "flight from the land", have caused examination by Convention, seminar and enquiry of problems not in sight when the organisation began.

These problems were posed by war in Europe and the Pacific, food shortages following the wars, migration, faster transport and better means of communication, refugees, and a new awareness of Australia's geographical position in Asia.

Rural Movement work lies in the socio-economic field. A directive has come from Pope Paul VI in his Encyclical letter "On The Development of Peoples": "... the laymen should take up as their own proper task the renewal of the temporal order. . . . It belongs to the laymen, without waiting for orders and directions, to take the initiative freely, and to infuse a Christian spirit into the mentality, customs, laws and structures of the community in which they live."

Knowing this, the first questions to be asked are: How can we make the N.C.R.M. more influential? Why are the workers so few?

What is wanted is more **participating** members and more finance. We should shout our policies in the market-place; we must have better public relations, identifying the Rural Movement with those policies, as industrial and political organisations are identified. The question of the "growth of influence and support" must be given highest priority at this Convention. To work with other organisations to achieve our policy aims will help us to be influential, and will be a likely way of getting supporters — in person and financially.

Rev. Fr. J. Fahey, S.J., has said that the special work of the Rural Movement is to help Australia survive past the year 2,000, with a population not predominately European in race but with a European culture; with freedom of religion in which it is still lawful to be a Catholic — and to strive to solve the world's social problems.

This long-range policy should help us fix our priorities. On the home front we see the mess in the farming areas; and face the problems of what to grow and how to sell it at home and abroad; of traditional growers, and foreign-owned companies entering the farming field; of subsidies; of foreign ownership in the wool industry.

These, too, are questions that must be considered: Does Orderly Marketing also mean Orderly Growing? How do we relate social justice to the present farming scene? What is Catholic teaching on the rights and responsibilities of Private Ownership?

Policy items listed for consideration by the workshops were:

- **Decentralisation** — with particular reference to Regional Development.
- **Education** — Catholic schools and staffing, adult education, social teaching and training, use of the mass media.
- **Family Life** — the effect of present-day living standards, town homes.
- **Co-operatives** — Which field — fertilisers, marketing, machinery or contract?

In the international arena:

- **Migration** — practical work such as that being done by Rev. Fr. Markey in encouraging migration from Macao and India.
- **Aid** — volunteer workers, live stock and machinery. The importance of "Trade and Aid".
- **Exports** — These are so vital to the continuance of Australia's well-being that close relations must exist between the exporters, the Departments of Trade and Primary Industry and the Australian Agricultural Council.

PAPER No. 2 (Rev. Fr. B. Connell)

The idea of the laity having any part in the priesthood appears to be of Vatican II origin; but that is not entirely correct.

This idea of the laity sharing in the Priesthood of Jesus Christ goes back to apostolic times — in fact, back to Christ himself. In post-

Vatican II, every effort has been made to awaken in the official Priesthood and the laity an awareness of the layman's real place in the Priesthood of Jesus Christ.

The Fathers of the Second Vatican Council seemed to have come to the Council with a very sensitive consciousness of the need to review the Christian priesthood. In the very first document given by the Council ("The Dogmatic Constitution of the Church"), they gave a very definite exposé of the priesthood of the Church.

Vatican II clearly points out that, though the laity and clergy each participate fully in the priesthood of Christ, they do so in their own special way.

"The ministerial priest, by the power he enjoys, models and rules the priestly people. Acting in the person of Christ, he brings about the Eucharistic Sacrifice and offers it to God in the name of all the people," the Council says.... "The faithful joins in offering the Eucharist by virtue of their royal priesthood. They likewise exercise that priesthood by receiving the sacraments, by prayer and thanksgiving, by the witness of a holy life, and by self-denial and actual charity."

In any form of human gathering there invariably comes into being some form of hierarchial structure. In the Christian priesthood, as with those of ancient times, there has been set up a definite hierarchial priesthood (the ministerial priesthood); though it differs in essence and degree from the common priesthood of the faithful, none-the-less the priesthood of the faithful and that of the clergy are inter-related.

The Christian Clerical priesthood and the Christian Lay priesthood each has its own special way of participating in the priesthood of Jesus Christ.

If we compare what we know of our priesthood with that of the ancient religions, we will soon see that it is not necessary to change the structure of the Christian Priesthood — Clerical and Lay, but it is most necessary that each "priest" realises his obligation to act out his priesthood in the Church and in the world.

After quoting passages from the Second Vatican Council to enable the workshops to discuss more fully the Christian Priesthood, Fr. Connell asked for consideration of these propositions:

- 1) Authority and leadership in the church community originates in the bishops as authentic preachers of the Word of Christ — those to whom the care of the churches has been given in a special way.
- 2) Priests make the bishop present in a local group of Christians, and are his co-workers, sharing his concern and his function of authority and leadership.
- 3) Lay people also share with their bishop and priests in the message of Christ to men. They should, then, be given and should accept a wide communal responsibility in parish life, sharing effort and concern with their priests. There must be emphasis on their mature freedom, initiative and dignity.

- 4) These aims are to be promoted in dialogue, mutual listening, and in a sense of shared responsibility and care. Parish councils are one of the many forms which this dialogue should take.
- 5) Parish councils are not to be seen in isolation, but are part of an interdependent and interlocking system of community councils to be set up at all levels in the Church.

PAPER No. 3 (D. J. RUSSELL)

Prefacing a summary of finances, Mr. Russell said that it might appear on first sight that there was no great connection between finance and the apostolate of the N.C.R.M.; but the financial position had deteriorated and "we may conclude that the goods we are selling, or the way we sell them, are not being enthusiastically received."

The summary of income and expenses from 1961 to 1968 (with details for 1962 and 1963 not available) showed a surplus of \$1,818 in 1961; losses in 1964, '65 and '66 of \$1,268, \$4,880 and \$2,167 respectively; a surplus of \$2,291 in 1967, and a loss of \$484 in 1968. Membership remained steady, but there was a decline last year, which appears not to have been corrected this year.

It would appear that income and expenditure could break even this year, because of decreased expenses for salaries following Terry Fromholtz's resignation, but there was a lack of enthusiasm among groups in getting new memberships or running special efforts, though some groups had done good work direct for Asian Aid, but not for general funds.

Mr. Russell made these points:

- The emphasis on giving groups 'work to do' is good, but much of this work is being done by action groups outside the official area of the Church. The result is a lack of interest, the N.C.R.M. being left with old members who remain for old loyalties, and those using the Rural Movement to put ideas already promoted by other organisations.

- Interest in local, State and national affairs should be kept; at the same time, there should be involvement in the life of the parish — by assisting in the establishment of Parish Councils, and adoption in groups of many of the ideas of the Christian Family Movement, to involve young people, particularly young married people.

- The central secretariat can have a good co-ordinating function; but the weakness is that it is too often looked upon as a centre generating ideas for groups. This could be overcome by involving groups more in the life around them.

- The young must be involved in the Rural Movement.

- Concentrate on building groups strongly identified with the life of their parishes, while retaining a broad outlook as befits a national organisation. Then Parish Priests will be enthusiastic, and people will feel themselves involved — as they must be in a renewal of the Christian message.

- Intersperse in that involvement an awareness that country people must feel in the development of Australia in association with Asia and the Pacific.

"We have the set-up to do it, and apathy will diminish when country people see the richness this involvement in the life of the Church brings; and we, with our organisation, are best fitted to carry this to the smallest country group," Mr. Russell said.

PAPER No. 4 (PAUL WILD)

The ideal towards which the Lay Apostolate is working is that of Christian Citizenship.

The Rural Movement has always held up this ideal to its members: an ideal whereby Christians exercise their rights as citizens, and by their activity ensure that the social, political and economic environment is one that encourages, rather than inhibits, the Christian way of living.

Some of you will remember that what is now called the "Apostolate of Institutions" used to be called the "Citizenship Campaign".

The broad aim of creating an environment in which men can lead a truly human life has not yet been achieved, even in advanced nations. The aim to do this by involving Christians, particularly Rural Movement members, in a "Citizenship Campaign" must continue to be our broad objective for the '70's.

Many policies will need to be formulated, changed and updated to meet a particular situation: for example, a crisis in a particular industry; but there are at least four areas in which our policy is still relevant — Defence, Decentralisation, the Pacific Community and Migration.

These are not the only areas where our policy has stood the test of time; but it is in these areas we will need to concentrate much of our effort in the '70's.

In the field of purely rural policy you might look at the situation in the various industries; but I suggest that the four areas mentioned are the necessary basis for any rural policy. To try to formulate policy for, say, the dairy industry without attacking these four basic problems will be building without foundation.

These are difficult problems: we will be told that we are fighting an unwinnable war in each of these fields; that decentralisation is a dead-letter; that the economy cannot afford an increased migration programme; that the nations of the Pacific will not work together in a Pacific Community.

I can only reply that many of us thought that Christian unity was a pipe-dream until Pope John chartered a course for millions of Christians.

What the workshops said

The "workshop" method of dealing with the papers proved valuable, though an occasional complaint came that the time allowed for discussion and the formulation of findings for general presentation was hardly long enough.

However, with everybody making a contribution, it wasn't to be wondered at that time was up before some points could be adequately covered by some groups; but, as the synopsis which follows shows, the job was well done.

Paper 1: The Policy of the N.C.R.M.

The Family: Strong families and real family life are the basis on which any Christian activity must be built. The family is becoming a smaller unit, and strong family life must be preserved.

Too often, the school is considered a place to get rid of the children, not as an extension of training by parents.... One of the causes of families breaking up is that girls are not being educated to be mothers and wives, but for the "more interesting" professional and commercial life.

We can see a change in family life; and to help accommodate the family, the N.C.R.M. should associate itself with the ideal of the Catholic Family Movement.

We should return to the Family Apostolate — which was our pristine endeavour — without neglect of our present work.

Education:— Necessities are: A school education for a rural economy; adult education to bring and keep farmers up-to-date on new techniques; education in community life to induce better-educated people to interest themselves in and work for others. Members should push vigorously for a rural basis for education in the country to encourage children to have a correct attitude to rural living.

Farms and Economics:— Mixed farming is needed for security of cropping as well as the right use of land.

The N.C.R.M. must put more emphasis on orderly marketing, which may require organised growing. In these matters, Governments should be guided by farmers' representatives.

The N.C.R.M. has been content to work quietly through the various primary producer organisations. Should we continue this approach? More effective lobbying by us is needed.

In some areas, the influence of large companies is good; but some form of Government "paternalism" is required, so that the influence of such companies is not detrimental to the average farmer. In view of the situation which has developed in America in the field of corporation farming, and is developing here, we endorse the American National Catholic Rural Life Conference policy that losses in primary industry by such companies should not be allowed as deductions to offset profits in secondary industry.

To further assist the maintenance of the family farm, we advocate the introduction of a Capital Gains Tax.

Trade And Aid:— Aid to developing countries can only complement the benefits of trade. Aid is good if: a) it fills a need and is self-perpetuating; b) is personal service; c) encourages rather than stifles self-help. We should be keen on giving aid, but in a spirit of helping — not as a handout.

Co-operatives:— We should work for our own co-operative insurance in Australia. Examples in other spheres have proved that this system can provide the necessary service in our environment.

There is no point in setting up co-operatives in industries already efficiently managed. Where an industry is poorly organised, co-operatives should be brought into being.

Probate:— The present high probate rates are a threat to family farms, in that they can prevent a family continuing in farming. Families can lose all they have worked for for years, because they can be taxed on inflated values. Legislative action is necessary.

N.C.R.M. Influence:— This is under-estimated; a member's formation makes N.C.R.M. policy part of him, and he has an influence wherever he goes. In organisations the important thing is to have policies accepted, and it is not always necessary to have members in positions of influence.

However, these questions need considering: Can we be accepted by the public in our own right? To some extent, we are accepted now, but can this be increased to a level similar to that of Rural Movements in America and Germany?

The Church has a Social Justice doctrine, and the N.C.R.M. is her spokesman in rural affairs. For this task and others we must have adequate research facilities.

The N.C.R.M. has provided formation for thousands of members, most of whom have been lost to other organisations. This, however, is a measure of our success. There is a great need to bring in and train young members. This should be one of our principal works.

Paper 2: The Christian Priesthood — Clerical and Lay

The Priesthood of the Laity:— This is a new expression and, indeed, a post-Vatican Two development. When it is considered that the laity is a branch of the Church of God, and exercises its part with the clergy and religious in the development of God's plan on earth, the expression "the Priesthood of the Laity" falls into place.

Parish Councils:— These fit in with Diocesan senates and the mutual responsibility of all Christians in the Church. There could be a council of representatives of various parishes within the diocese, or of groups in the parish.

The greater education of the laity brings with it greater responsibility. This can be exercised through such things as parish councils. The whole life of the laity lies in taking part in God's plan, and it is in this involvement that the laity exercises its function as part of the Church of God: what we may call the Lay Priesthood.

This priesthood could entail working as catechists, on hospital visitations, and for the rehabilitation of probationers and ex-prisoners.

It should be remembered that a Parish Council is the whole parish, with different committees set up for Education, Administration, Population, etc.

Authority: The Rural movement stands behind the Authority of the Pope and the Bishops. Lay work should be left to lay people, while priests get down to the preaching and representational work of their office. The dignity of the layman is not self-righteousness, but in the sense of worthiness before God. For practical work, mutual confidence is the greatest need.

The confidence generated in Rural Movement meetings leads to wider co-operation in many other fields. This has been proved in many Rural Movement groups.

Paper 3: Finance and the N.C.R.M.

Membership and Income: The most certain income is from membership. The Rural Movement should appoint a Membership Organiser to concentrate solely on this aspect. To get the finance needed, he would need to get 16 new Bank Orders a week.

Parish Relations: Lay apostolate groups should be recognised as legitimate parish activities requiring support financially. When "Planned Giving" programmes are being conducted in country parishes, the N.C.R.M. deserves this status.

We should be able to make use of the Parish Magazine or Bulletin to make known our meetings and the work we have done — and are doing.

We should swing to putting the organisational basis to a local man, instead of a group. In this way, we could be more easily represented in every parish. There would be no group meetings, but the key men of a number of parishes would keep contact through Regional meetings. The key man would promote N.C.R.M. policies in parish, civic and political spheres.

Organising Methods:— Organising visits to individual groups is expensive in time and money. The idea of Cottage Meetings might be encouraged. They would help greatly in avoiding this expense.

We have operated in both the spiritual and material fields since our foundation. Catholic social teaching on property and private ownership should be one of the material reasons for our work. We should work for just laws and a taxation system within the framework of this teaching. The Probate Tax is one in which we should be actively seeking revision and amendment.

Publicity:— The N.C.R.M. should try to become better known in the mass media, through publicity for its policies, e.g., Decentralisation.

Wider Sphere:— The N.C.R.M. should become more closely identified with provincial cities and the larger country towns, particularly with self-employed business and trades people and professional people.

Paper 4: Christianity and Citizenship

Decentralisation: There must be regional development, as opposed to diversified decentralisation. Sociological and other evils grow and perpetuate by the paradox of individual isolation and crowding in cities.

Ultimately, regional decentralisation depends on legislative action: to help achieve this, the N.C.R.M. must have much more research, and closer co-operation with other bodies working towards this end.

We should publicise the evils brought about by the concentration of people in huge urban areas. The schools should try to educate children on the danger to Australia of this excessive urbanisation.

We should support Development Councils by setting up committees in country towns. The city is not reproducing itself: it is only increasing by migration from the country. While this continues, we should be ashamed of bringing in migrants from overseas.

We have not examined the Decentralisation position for a long time. We should get the views of as many experts as possible, examine them and form our own policy. National development should be considered in the light of its effect on decentralisation, e.g., natural gas pipelines.

Propaganda should be directed at city people rather than at the already converted country voter. To this end, we should look to the work done by the Develop Victoria Council, and the Development Corporation of N.S.W. Facts and figures of the cost of servicing cities should be used to bring before the people the advantages of decentralisation.

Population:— The problem of population is inter-wrapped with other factors, such as migration, defence and decentralisation, and should be looked at in that light.

The tendency is to encourage migration and overlook the necessity of increasing the natural birth-rate through an adequate social services programme.

At the same time, we have a moral obligation to take in refugees, no matter what their skills or lack of them. If skilled labor from Europe becomes unobtainable, we must, as part of Asia, turn to Asia.

It is easy to nominate a migrant from Macao. This Convention should set about organising something practical in this direction.

Assisted-passage migration should be extended where possible to Asian migrants.

Pacific Community:— In support of our present Pacific Community policy, we urge members to support the Pacific Institute by subscribing to and studying their quarterly publication, "Pacific Community".

The Pacific Community concept should be widened to take in India and Japan, with whom we already have strong ties. Japan and Australia are the only developed countries in the area, and Japan, on her present industrial and technological growth rate, could dominate the area. This is a strong reason for closer co-operation. Basically, we are an Asian nation. This must be realised and acted upon.

Defence:— There is no doubt that Australia should have a forward defence policy, embracing the general principle of a Pacific Community.

It should be our policy that Australia be adequately defended, but we disagreed on whether we should formulate policies on the methods this defence should take.

National Executive adopts recommendations

The National Executive met at Belloc House on Wednesday, July 30, and adopted these recommendations from the Convention:

FINANCE

When the time comes to consider the appointment of an organiser, we should appoint one to concentrate on membership under the direction of the National Secretary.

DECENTRALISATION

(a) The proposal to run a natural gas pipeline from Sale to Sydney provides the Governments of Victoria and N.S.W. with a golden opportunity to promote decentralisation. We believe that these governments should seek Federal assistance for the extra cost involved in taking the pipeline by the inland route through Mansfield, Benalla, Wangaratta, Wodonga, Albury, Wagga, Cootamundra, Yass and Goulburn. The availability of gas in these inland centres of population will provide the necessary incentive to attract industry — an essential ingredient in building population.

The N.C.R.M. believes that this natural gas pipeline ranks in importance with the establishment of railways in the last century, and if the State governments do not take this opportunity, all their talk about decentralisation means nothing.

(b) Members should actively support the local committees set up for decentralised development. National development should be considered in the light of its effect on decentralisation, as indicated by the use that could be made of natural gas.

(c) Propaganda should be directed at the city voter rather than the already converted country voter: to this end we should look into the work done by the Develop Victoria Council and study the reports issued by them and by the Development Corporation of N.S.W.

The increased costs of servicing cities (e.g., with freeways, water reticulation and underground railways) should be emphasised to bring before people the advantages of decentralisation.

(d) There must be balanced Regional development as opposed to piecemeal diversified decentralisation. Ultimately, this depends on legislative action: we must have more research and more co-operation with other bodies working for this aim.

ADULT EDUCATION

That we request the Primary Industries Advisory Committee to arrange a seminar on Estate Planning.

PACIFIC COMMUNITY

Members be informed on this subject, and that, in support of our present policy, we urge them to support the Pacific Institute, by subscribing to their quarterly publication, "Pacific Community".

PUBLICITY

That every honest effort be made to obtain publicity for the N.C.R.M. in the Press, particularly the city Press.

MIGRATION AND POPULATION

a) That a nomination kit for migrants be sent to every group, as suggested by Rev. Fr. Markey.

b) That we investigate the possibility of having Assisted Passage Migration schemes extended to suitable applicants from Asian countries.

c) That all measures to support population growth by natural increase and migration be encouraged. Among measures to encourage natural increase, we suggest increased child endowment, realistic maternity allowances, marriage loans and the full allowance of confinement expenses.

GUIDE-LINES FOR PRIMARY PRODUCERS

a) That a Central Federal Planning and Co-ordinating Authority be set up to investigate marketing, transport and research into primary industry, and to disseminate information as to the probable requirements of primary products, both at home and for export.

b) That Marketing Boards be set up to handle, in collaboration with one another, the marketing of products produced for sale overseas. These boards should also arrange charter of shipping to avoid competition for available space.

c) The Central Planning Authority mentioned above to include economists, transport specialists and researchers from the Department of Trade to follow up possible overseas markets and promotion.

PARISH COUNCILS

That Rural Movement members should support Parish Councils in areas where they are being set up.

CHRISTIAN FAMILY MOVEMENT

That we investigate the possibility of inviting Rev. Fr. Frank Murphy (full-time Chaplain to the Christian Family Movement), and Rev. Fr. C. Mayne, S.J., to an executive meeting of the N.C.R.M.

The other side of the convention

You may think when (I almost insulted you by writing "if") you read the record of Convention proceedings that they were all grave debate on the renewal of the Rural Movement in the 1970's.

There was more to it in that. Take the workshops, for example. When people get into a discussion in a group of four or five, those who are diffident about talking soon realise that their ideas are as good as the other bloke's. This method really is the ideal way to get what politicians call a "consensus of opinion".

The discussions had their lighter moments, and it's a pity in a way that they weren't tape-recorded and played back unedited to the delegates assembled: they would have been entertaining, instructive and wholly delightful. No time for that — in fact, there was still a lot more to be said when President Bill Mannes or his messenger poked his head round the door and said: "Time's up".

We can sympathise with, and understand, one of the workshop chairmen who apologised for the brevity of his report by saying: "That's as far as we got."

Socially and discussion-wise, the blend of age, experience and youth was good. We won't list delegates in these different categories. Some were attending their first Convention; others were veterans who haven't missed a Convention for years. You could list Tony Jones (Cobden) as a near-veteran. He's one of the young hopes of the Rural Movement, and has shown his enthusiasm by going to Bendigo, Ballarat and now Belloc House.

Since the emphasis is on youth these days — and nowhere more than in the Rural Movement where we're looking for the young folk

to carry on the work — we'll name the other young fellows who were there to learn — and teach: Pat Barry (Deniliquin), Gil Roberts (Mangoplah), Bernie Roney (Axe Creek), and Shane Long and Peter Mullins (Maryborough).

It was good to see two or three of them as lectors during the Paraliturg "The Adoration of the Bible". To all of us, this kind of devotion was something new, and certainly inspiring. For arranging it and officiating in the chapel at Belloc House, we thank Fr. Connell. It is something that should become a part of every Convention and major Rural Movement function.

Seven o'clock was rather early (for some) to be in the chapel for Mass on cold Melbourne mornings; but everyone was there both for the opening Mass on Wednesday and the Convention Mass on Thursday.

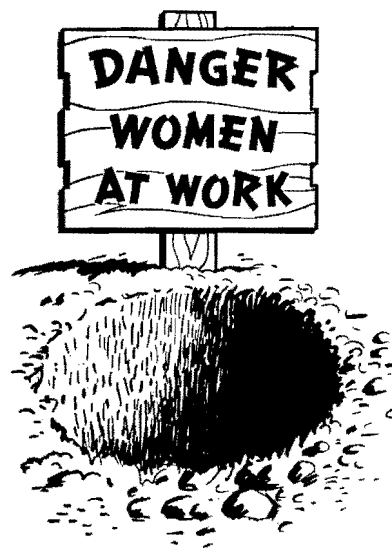
Fr. Connell was the celebrant at the first Mass; the Convention Mass was concelebrated by Fr. Connell and Fr. Markey. This was the Votive Mass of St. Isidore, Patron Saint of the Rural Movement. The small chapel made everyone a real participant, and the beauty of the Rural Liturgy was revealed to the full in the Offertory procession in which the fruits of the earth and some of the smaller implements used by the farmer were carried. Fr. Markey's short homily on "Work" was both instructive and appropriate.

We're sure the ladies will forgive us if we don't mention their names, but merely thank them for their contributions to the discussions — necessary and valuable contributions because there can be too much of the male point of view on such occasions. We must, however, mention the Grey Sisters. Their interest in the Rural Movement, shown by their presence at most sessions and their joining in the workshops was heartening indeed.

Certainly one of the best things we heard during the Convention was a social worker's first-hand description of the existence people are forced to lead in high-rise flats in the city, bringing home to us as it did one of the major evils of excessive urbanisation. And her comment that the Rural Movement needed many more womenfolk to play an active part was apt and timely.

There are many omissions in this brief "off-the-cuff" story of the "other side of the Convention". For that, we apologise; (and blame "lack of space") but we're not going to omit reference to the suppers when the toil of the long days was over — particularly to the supper on the Wednesday night. We thank Paul for his catering job — the cheese (Australian in several varieties as one would expect from a former dairy farmer) and allied refreshment were just what the doctor ordered.

And finally, that reminds us: There was quite a lot of debate on means of restoring our financial health. Might we make a suggestion? After hearing our own musical group entertaining us with hymns, folk songs and old favorites, we assert that Fr. Connell, Terry Fromholtz and Sister Tudor have all the musical ability that is needed to appeal to much wider — and paying — audiences. Sing-along to solvency?



Mrs. Wild is on holiday

For the past four days, I have been convinced that just those five words would be the most suitable with this "Women at Work" heading.

But I promised our venerable Editor the copy would be in this week, so the words must be expanded. However, if you have ever taken children for a holiday, you know what I mean.

Why we chose a beach holiday in August is another story; but it did seem a good idea to get the noble Secretary to take **last** Christmas holidays before **next** Christmas is quite upon us. I don't like things "mounting up"!

The loading of one large station-wagon with cots, bouncinette, high chair, low chair, clothes-horse and plenty of warm clothes did not daunt the leaders **quite**; but we did decide that perhaps the golf sticks could be left behind.

Frances, nearly four now, was permitted to travel with our precious third adult (upon whom the whole crazy venture hinges) and the load; and Paul and I set off with Tom and his pram; Geoffrey, who is about two; and our two Western District dogs, in the small station wagon.

Darkness was upon us when we reached Barwon Heads (it was fortunate that the house at Lakes Entrance was not available!), but all was in readiness for the travellers. Before long, the littlies were fed and asleep, and the adults could relax with claret and the contents of the faithful fry-pan. (If you have looked for recipes in this page, you will certainly be disappointed; but the electric fry-pan is a friend indeed, to be compared only with the stock-pot of days gone by.)

Night came and morning — and the children discovered the garden, and the dogs found freedom. By the time the chores were finished, Geoffrey had worked out how Hans got through the fence, and the garden was no longer Eden. So it was time for walks — after several years of suburban living, these two dogs can't believe their good fortune!

In the mornings, the nearby beach at the Barwon is sheltered from the wind, wide and inviting. While Tom sleeps, two adults, two children and two dogs wander in the incredible sunshine, paddling and playing; and, in the afternoons, we go in the car to the wild sea, armed with hats and overcoats.

Unfortunately, these little children can't appreciate the antiquated buildings at Queenscliff; nor have they any conception of the dangerous currents round the Point Lonsdale jetty, where they tried to climb on the railing while the deep green water swirled beneath.

But they seem to know that "a 'ol-ee-day" makes all things new, and they display insatiable appetites for renewal. May they learn in due course to tackle the work that awaits all men of good will, with the same vigour and joy!

* * *

The Abortion Issue — So far, so good!

Those who worked so hard against the proposed "reform" of abortion laws in Victoria will have read with relief the carefully-phrased statement of Sir Arthur Rylah on behalf of the State Government of Victoria. However, an honest statement of fact is hardly acceptable from politicians, and the reaction in most editorial columns indicated that the Government decision was regarded merely as a temporary expedient.

"THE ADVOCATE" put forward some constructive suggestions. Commenting on the inadequacy of child endowment, especially in the case of large families, and mentioning the plight of unmarried mothers, it called upon the Government to concern itself with "positive action to avert the tragic situations which lead women to resort to the abort-ionist".

Unless great good is accomplished for the protection of family life, the little so far achieved in the prevention of "abortion on demand" may well be lost. A campaign for positive reforms **now** is needed as urgently as the negative one against abortion, and the need is greater because its urgency is less obvious.

The recommendations from the Convention, which were accepted by the National Executive, are now policy of the Rural Movement. These are published in this issue. The policy on Population advocates realistic child endowment, marriage loans repayable either with money or babies, and free confinements.

These policies remain merely words until work like that already done against abortion persuades organisations (and members of Parliament) to accept them for immediate implementation.

In the words of the late Fr. Harold Lalor, S.J.: "It is five minutes to midnight". The time for action is **now**.

BARBARA WILD

LOOKING OVER PRIMARY INDUSTRY

"Whatever the year brings it brings nothing new", a poet once wrote. Well, the primary producer is hoping that the financial year just opened brings him something new — some light on the solution of his problems, both at home and abroad, for example.

The wheat and dairy industries are the hardest hit among those feeling the impact of what, in effect, is the beginning of a major agricultural revolution, both in trade and technology.

MEAT: The meat industry, however, has future export prospects according to a survey published in the Department of Primary Industry's "Meat Notes", late in May.

The survey gives the long-term prospects for world beef and veal trade, and states:

In the long run, per capita beef and veal consumption can be expected to increase faster than that of any other types of meat. The consumption of beef and veal is particularly responsive to income growth. A report analysing trends in the supply and demand of beef and veal was submitted to O.E.C.D. Ministers of Agriculture in November, 1968.

Its conclusions for future world beef and veal trade are summarised in the following table:—

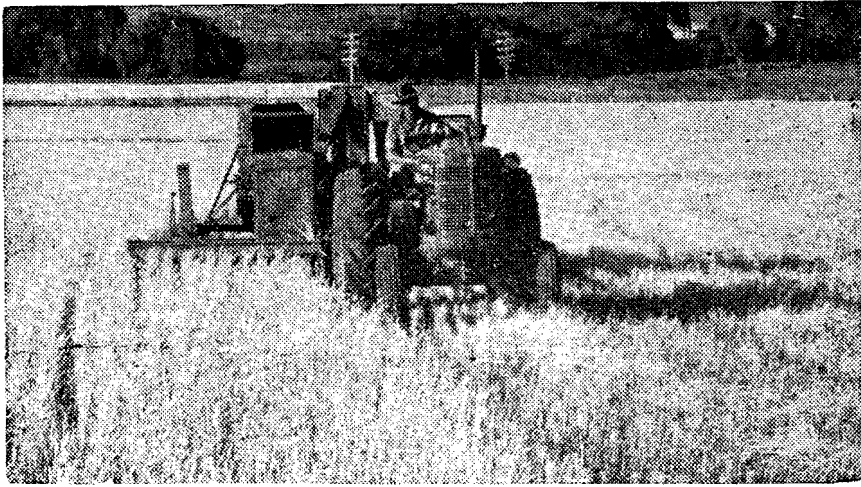
NET TRADE IN BEEF AND VEAL (carcase weight equivalent)			
	('000 metric tons)		
	1961-63	1975	1985
North America	-368	-1336	-1541
Europe	-442	-1061	-1442
Japan	-5	-104	-106
Oceania	+559	+870	+1182
Totals	-256	-1661	-1907

(- equals net import requirements; + equals net export availability)

In a recent article the head of the O.E.C.D. Policies Division stated that O.E.C.D. expected demand for beef and veal to increase substantially in the future, and the price of beef would continue to rise. However, production of beef and veal in Europe and Japan is hampered by existing farm structures and, while Australia and New Zealand were expected to increase their exports, they would not be able to do so sufficiently to meet the projected demand of the O.E.C.D. region.

The remaining demand may be met to some extent by South America, but it is most unlikely to be in full.

Sources: "U.S.D.A.", "World Agricultural Production and Trade", Dec., 1968; "Agra Europe", 7th May, 1969 and the "O.E.C.D. Observer", February, 1969.



WHEAT: The one certainty is that the unrest and confusion in the industry must have great bearing on the Federal elections later this year.

The 'wheat seats' are important to the Liberal-Country Party coalition government; and the Gwydir by-election could not have been very cheering. Even taking the loss of the personal vote into consideration, the fall in the C.P. vote was drastic — and this was before the storm over the International Grains Arrangement blew up.

The Problem

Peter Long, Economics editor of the Canberra Times, in an article 'How We Lost The Wheat War' (July 21), summarised the problem of vanishing export markets and lack of home storages:

"The Australian growers have sown about 25 million acres this season, compared with 26.6 million in 1968-69. If this harvest lives up to expectations, about 800 million bushels will be available for sales by January next.

"This will be made up of 300 million bushels carry-over from 1968-69 and 500 million bushels harvested this year. The quotas, coming too late, have proved as ineffective as the calls for voluntary restraint in curbing the area sown.

"Overseas, the world wheat glut will worsen, if anything, in 1969-70. Importing countries continue to grow enough for themselves, and the major exporting countries have not succeeded in cutting back production significantly. In this situation, exporters will double efforts to win sales and thus shift wheat lying in silos and fields: any return is better than no return. Prices will thus be forced down, I.G.A. or not.

The Prospect

".....The Australian grower must face the prospect in 1969-70 of not receiving advance payment on about 150 million bushels, and not

receiving a guaranteed return on some 250 million bushels. This 'left-over' from the 1969-70 crop represents 'dead money' until such time as the Wheat Board can sell it, and of course the price must be well below what growers expected on the basis of a fully-operational I.G.A."

Long concludes that a disinterested examination of the industry's plight would place the blame fairly among the Federal Government, the State governments, the Australian Wheatgrowers' Federation and the growers.

A fair enough judgment: there is neither sense nor justice in "duck-shoving" all the blame to Trade Minister McEwen who, after all, has done a little for the primary producer!

Credit Sales

In its efforts to shift some of the wheat, the Wheat Board has asked the Federal Government to approve long-term credits so that more wheat can be sold abroad.

The amount asked for is understood to be £200 million; but the Treasury has not been very enthusiastic, fearing that an aggressive selling campaign could involve Australia in a credit war with Canada, who would win because of her greater credit resources.

India, Pakistan and Ceylon have been mentioned as likely markets for long-term credit sales.

The irony of all this is that Communist China was the only country previously given long-term credit, and this market has seemingly vanished. Credits could have been given to other and more friendly countries to avoid too great a dependence on China, and these markets could now be secure.

Canadian Situation

Recent reports from Canada emphasise the collapse of the export market. It is said that growers in the prairie provinces of Saskatchewan, Manitoba and Alberta are in a desperate position, comparable only with their plight during the Great Depression of the 1930s. There is a surplus of and, apparently, no sale for 426,000,000 bushels.

Prime Minister Trudeau's call to grow less wheat has added fuel to the prairie fire. On a recent tour of these areas — where he was strongly supported at the last election — he was heckled, hissed and hooted — and even pelted with wheat.

Perhaps Australia's decision to go easy on overseas selling will pay off in the long run; but the run may be very long indeed.

WOOL:— If selling their product were the only thing woolgrowers had to worry about, there would be no need for concern about the state of the industry.

Last financial year, the wool cheque reached a record \$724.6 million at an average price of 44.67 cent per lb. for a record turnover of 5.2 million bales. A preliminary forecast of production for 1969-70 is 1997.7 million lb. greasy — a record — and sheep numbers would be a record 195.8 million, almost 6 per cent up on the 1968-69 peak.

Unfortunately, record figures are not everything. The industry is still looking for a system of orderly marketing that will satisfy all but the compulsive pessimists, and this seems no nearer despite hopes for it earlier in the year.

As with all forms of primary production, costs are the problem. This was emphasised by Australian Woolgrowers' and Graziers' Council president, Mr. B. A. Wright recently.

"I must warn that the future of the industry could be jeopardised by rising farm costs, and it behoves the Government and the industry itself to continue to examine minutely every aspect which contributes to these costs," Mr. Wright said.

"The present economic condition of the industry is the cause of grave concern to many people. The cost increases due to foreign capital inflow, wage increases and overfull employment, coupled with the effects of drought and the levelling-off of prices received have all contributed to grower disenchantment with the industry."

Mr. Wright strongly attacked the Federal Government for its indecision and silence on the industry's role in the national economy.

Certainly the Government has been close-lipped — probably because it is finding it just as difficult to speak with one voice as the growers themselves.

DAIRYING:— Though one other State has agreed to come in on the Federal Government's "rationalisation" plan for the industry, Commonwealth-wide implementation of it is apparently still a long way off, and the export outlook isn't any rosier.

A voice has been raised in Queensland in defence of dairyfarmers there, and some of the things said can be applied to dairyfarmers everywhere.

We quote Professor John Francis, professor of veterinary science, University of Queensland.

"Primary producers have to pay 50 to 100 per cent more for their tractors and other equipment than their British and U.S. counterparts in order to maintain the high dividends and standards of reward demanded and obtained by those concerned with secondary industry.

"The dairy farmer, to justify his existence, is expected by the various advisers who admonish him, to be an expert on business management, pasture establishment, fertilisers and crop production; and animal breeding, management and nutrition.

"Yet, when it comes to working out the price of milk, this paragon of efficiency, who manages the farm and works seven days a week, is considered to be worth \$2,385.20 per annum. A person with comparable abilities in the city could command perhaps \$10,000 per annum."

Looking over primary industry as a whole, one must agree with Mr. E. J. Donath, most of whose predictions have proved all too painfully right, that the Government should set up a Commonwealth committee of inquiry to look into the prospects of every rural export industry in the 1970s.

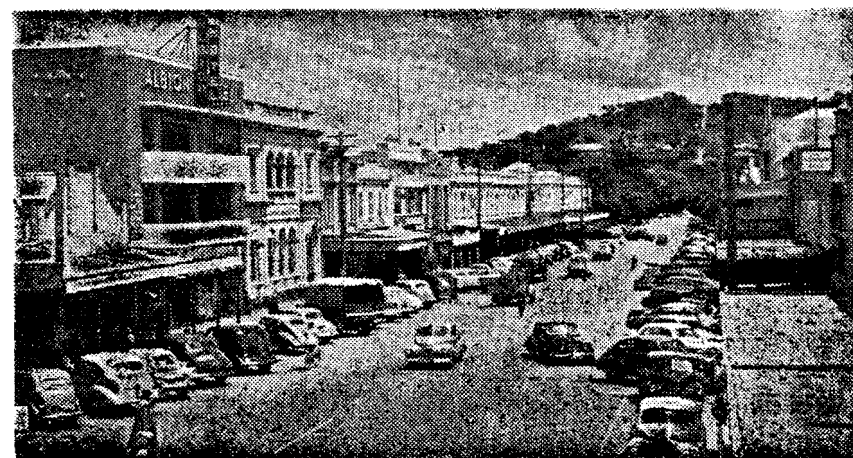
HOUSING CO-OPERATIVES HELP DECENTRALISATION

The Rural Movement at its establishment put Co-operatives among the things for which members should strive; and they have been outstanding over the years in giving inspiration and guidance to them, particularly in the field of housing.

Two examples today are the Hume Co-operative Permanent Building and Investment Society (Albury), of which N.C.R.M. vice-president, Mr. Jim Russell, is secretary; and the group of Co-operative Housing Societies in South Gippsland, which owe their existence and much of their progress to a handful of Rural Movement members, with Mr. Tom Clark of Leongatha taking a leading part.

The annual meeting of the Hume Permanent, as it is known, was held on June 23, when the 13th annual report and balance sheet were presented. These extracts from the report show something of its scope and phenomenal growth.

• The Society continues to make great progress and is of tremendous benefit to all people. We plan to extend our activities throughout the Riverina and the Murray and Goulburn Valleys from Corryong to Mildura, and contribute in the development of these areas.



DEAN ST., ALBURY IN THE LATE 50s.

● Last year, new investments in the Society totalled \$2,997,454. There was withdrawn \$1,600,343, resulting in a record increase of \$1,397,111.

● Advances made by the Society now total \$5,970,796. This includes 205 advances made during the year, totalling \$1,212,514.

● Reserves and unappropriated surplus amount to \$128,879, and we have liquid funds invested in Bonds, etc. amounting to \$762,441. These are 12 per cent of our total investors and depositors.

● Being an approved lender, our Society is enabled to assist high ratio loans on a no-risk basis. We also encourage borrowers to avail themselves of Mortgage Protection Insurance, whereby their loan is paid off if the husband dies.

One of the activities of the Society is help for young people wanting to build homes. To quote from the report:

"Young people are becoming more aware that their savings grow more quickly if deposited in the Hume Permanent, the Society which helps them to obtain a loan and to qualify for the Government grant of up to \$500.

The report concludes: "The Hume Permanent is a glowing example of decentralisation in operation."

It certainly is. The Rural Movement wishes the Society continued success.

A Gippsland achievement

The first of the seven Housing Co-operatives with Leongatha as the centre was established in the early 50's. They serve a big district in south Gippsland and include Korumburra, Fish Creek, Foster and Inverloch. The total in the societies is \$2,105,900, made up as follows:

South Gippsland, \$452,900; South Gippsland No. 2, \$458,000; South Gippsland No. 3, \$180,000; South Gippsland No. 4, \$450,000; Leongatha and District, \$315,000; Leongatha and District, No. 2, \$100,000; Leongatha and District No. 3, \$150,000.

South Gippsland No. 4 was provided by the Registrar of Co-operatives for the people qualifying for the \$500 home building grant, and also limited the income earned to qualify for finance from this Society.

The homes built through the societies are of continuing value in providing housing to keep people in country towns. Some have changed hands when members left the district, but other families were able to get homes when these houses became vacant.

The facts and figures in these records of achievement speak for themselves.

Fr. Pooley Memorial Appeal



An appeal has been opened for funds to build a memorial to Fr. Pooley at Maryknoll, the community settlement of which he was founder and which he guided and inspired until his recent death.

The people of Maryknoll have decided that a fitting memorial to Fr. Pooley would be a Youth Centre at the settlement. This is, indeed, a worthy project, for so much of Fr. Pooley's work was directed towards the preservation of Christian family life in the rural environment, and an important part of this was his practical interest in the young people.

A letter announcing the opening of the appeal was read at the meeting of the N.C.R.M. National Executive on July 30, and delegates asked that members give their wholehearted support to it.

There should be a generous response from the Rural Movement because of Fr. Pooley's long association with it — an association from which hundreds of members throughout Australia gained inspiration and help, as well as the privilege of knowing a gentle, kindly and holy priest.

Donations may be sent to the following address:

Fr. Pooley Memorial Appeal,
c/- P. Noonan,
Maryknoll, Vic. 3182.

Cattle wanted for Papua

A cattle project now under way in Victoria gives a real opportunity to farmers to assist natives in Papua in their desperate need.

Miss Greer Shannon, who worked for the year 1968 at a remote mission station 190 miles north-west of Port Moresby, has launched an appeal for three Dairy-Shorthorn bulls and 100 heifers (dual-purpose animals).

She has done this at the request of Bishop Klein of the Bereina Diocese in Papua, and the appeal has the blessing of the Bishop of Sandhurst (Dr. Stewart) and Monsignor Clarke.

In asking for dual-purpose animals, Miss Shannon is acting on the advice of the manager of Wanano Breeding Station. Dairy Shorthorns and Friesians have been recommended: the prime requirement is to produce beef but, at the same time, dairy produce is needed. Wanono consists of 670 acres, and has undergone a survey for more fencing: at present, there are four paddocks cleared and fenced, with the amenities of a dip, sheds and plenty of water.

Already, ten enthusiastic native boys aged between 14 and 25, are working at the station, and it is hoped that a training centre will be established for their education.

The long-term endeavour of the project is that, eventually, the native boys learning and working at the station will themselves take cattle back to their own mountain or coastal villages, and set up their own farms for the good of the people in the areas.

There has been a heartening response to the appeal. Mr. J. Harrington will allow the use of his land near Axedale for marshalling purposes, rearing calves if need be. He is also pushing the appeal in his own district.

The cattle will be shipped in November. Preferably, they should be in the 6-10 months age group at that time.

The man who steps into a cage with a dozen lions impresses everybody except the driver of a school bus.

△ △ △ △

Despite jets, missiles and such, they still haven't invented anything that goes faster than a fortnight's holiday.

△ △ △ △

It's better to remain silent and be thought a fool than speak and remove all doubt.

△ △ △ △

Under the Food Aid Convention of the International Grains Agreement drawn up in 1968, the European Economic Community undertook to donate 1,035,000 tons of wheat annually over the three crop years beginning July 1, 1968. This places the Community as second only to the United States in food aid.

△ △ △ △

The United States "Farm Journal" reports that a boom in livestock profits in USA is continuing to roll on. It gives these reasons:

- Good prices for beef, pork and dairy produce — up 21, 26 and 34 per cent respectively on average since 1964 — have come without a cutback in supply.
- It is at least 20 years since the low cost of feed has compared as favourably with the high price of stock.
- Better efficiency on farms, and more stability in the live-stock industry.

HOW NOT TO HELP THE FARMER

This article, reprinted from the AMERICAN FARM JOURNAL, is relevant to some situations in Australia: the practice of using the farmer and his produce as bureaucratic and political footballs, for example.

The caption "How not to 'help' farmers" explains the content:

For a short lesson on how a healthy farm commodity can get in trouble, there's nothing better than what is happening to soybeans. Other farm commodities can take heed.

For 30 years prior to 1961, soybeans went merrily along their way — building new markets at home and abroad while expanding acreages remarkably, not depending on price supports, and keeping out of trouble. A miracle crop, they called it. And it was.

For the ten years between 1950 and 1960, farmers averaged \$2.32 per bushel for their soybeans, and the price cleared supplies out of the market. When Secretary of Agriculture Orville Freeman and his economist Willard Cochrane arrived in Washington in early 1961, the first thing they did was lift soybean supports from \$1.85 to \$2.30. They said there was a world shortage of oil and that we needed more soybeans.

Instead of U.S. and foreign demand deciding what soybeans we could use, Messrs Freeman and Cochrane would decide.

Lesson No. 1: It is a common failing of well-meaning bureaucratic planners that they think they are smarter than the judgment of millions of users and growers of a commodity.

Spurred by the increase in supports to \$2.30, soybean plantings soared 3.3 million acres in 1961 — but farm prices went **below** the support level. That year we gave away more soybean oil overseas than we could sell.

Next year, 1962, the Administration dropped soybean supports to \$2.25. Plantings increased only 600,000 acres. Average farm prices once again climbed **above** supports.

Fortunately, the expanding market for soybeans kept market prices above supports for the next four years: supports were \$2.25 and average farm prices ranged from \$2.34 to \$2.62.

Lesson No. 2: Reasonable price supports at a stop-loss level can give protection and let markets operate.

Then came 1966, a Congressional election year. Since soybean prices had averaged \$2.54 the year before, Freeman thought he could make political points by raising supports to \$2.50.

Lesson No. 3: As often happens, partisan politics got in the way of sound economics.

The response to the \$2.50 support in 1966 was quick. Acreage, production and the carry-over all climbed to record highs. Export growth slowed noticeably. The warning flags were up, but Freeman kept support at \$2.50 in 1967. The carry-over mounted nearly twice as high as before. The market used fewer soybeans than the previous year. Export gains slowed more.

The Russians, no fools, began grabbing our export oil market with sunflower. At home, the use of urea feed mixtures rose dramatically, as the price spread favoring urea widened to the highest in history.

Lesson No. 4: Supports can't make a market for a product, but they can certainly ruin it.

Meantime, the \$2.50 guarantee brought in new crop land, particularly in the South, where enterprising producers cleared forest land and drained swamps to get in on the \$2.50 guaranteed price.

Lesson No. 5: A guaranteed price, a sure thing, encourages more production than an open-market freely moving price — even if the market price is higher.

Along with it all, the Government's cotton program had run into trouble in much the same way. It was losing markets for export cotton — and losing sales to synthetics at home. The tight squeeze in cotton allotments pushed Southern farmers into soybeans. In the last ten years, 13 States doubled their soybean acreage — and 11 of them are in the South and Southwest. The other two are in States where wheat allotments were cut.

Lesson No. 6: Government supply controls on one commodity force acreage into other commodities, bringing them trouble.

The facts fairly shouted at Freeman last year to drop supports before he ruined soybeans. But it was a Presidential election year.

Lesson No. 7: It's always harder to undo a political action than it is to do it.

Now, with soybean surpluses headed for 315 million bushels, the planners and controllers are beating the drum for acreage controls on soybeans. "It's the only way out", they say. Little do they see it was their own medicine that brought the sickness.

Lesson No. 8: If soybeans have to swallow acreage controls, as their next "treatment", this crop may soon find itself fighting for its life to remain a major American farm product.

Bonds are Drought Insurance

Initially, at least, the Commonwealth Government's drought bonds scheme will cover only those who get the bulk of their income from grazing sheep and cattle in drier areas.

The Treasurer, Mr. McMahon, in a statement in Parliament last session indicated this when giving details of the bonds and their issue. He explained that the working out of the scheme had entailed considerable work by various Government departments, and this had delayed its implementation.

The demand for this bond system followed the widespread drought in South-eastern Australia two years ago, and the Government acted in the knowledge that droughts occurred regularly in various parts of Australia (Queensland, for example, is the latest victim of the scourge.).

The main points of Mr. McMahon's statement, which is of interest to all primary producers, because it could be the forerunner of a much wider application of the scheme were:

- Amounts invested are tax-deductible and interest-earning.
- \$50,000 is the overall limit on the total value of bonds to be held by any one person.
- The bonds will be in annual series, dating from Sept. 1 to Aug. 31 the following year.
- The first bonds were expected to be on sale on Oct. 1 this year.
- They will mature in ten years and carry 3 per cent interest. (Each bond will be inscribed stock of \$100).
- Taxation benefits and interest would make the effective investment return much higher.
- Bonds would be issued only to primary producers in arid areas.
- Redemption would be on maturity, or in cases of serious hardship.
- The bonds would be issued against an Australian Loan Council borrowing programme.

THE "POPULATION EXPLOSION" ARGUMENT EXPLODED

"Agricultural production has been advancing faster than population, not only in advanced countries but in almost every country in the world, to a point where there is considerable anxiety about being able to sell agricultural produce, as Australian exporters know only too well."

This fact is pointed out by Colin Clark, director of the Agricultural Economics Research Institute, Oxford, and Australian-born economist and demographer of international standing, in his pamphlet "Putting the 'Population Explosion' in the Right Perspective", recently issued by the Australian Catholic Truth Society.

"It is not my concern to write about the morality of abortion, or whether people can reconcile the performance of an abortion with their conscience," Mr. Clark writes. "My concern is that so many people have become obsessed with the idea, first promulgated by Malthus, that the world was over-populated, and starving in consequence, that they have set all questions of conscience aside in their determination to keep population down."

He goes on to make two points: There is hunger and malnutrition in the world, but nothing like the extent of half or two-thirds, as is often believed; and that population growth brings advantages in agriculture and industry.

On the first point, Mr. Clark answers a recent statement by the World Food and Agricultural Organisation that half the world is suffering from malnutrition. No evidence to back this statement was produced and, finally, after much delay and evasion, FAO admitted that they defined as malnourished anyone who did not eat like the inhabitants of Western Europe.

"Medical evidence would indicate that people who eat as we do are more likely in danger of over-nutrition, rather than constituting the border-line of under-nutrition," Mr. Clark comments.

On the second point, he shows that, historically, population growth has been the driving force in agricultural and industrial progress, and the development from an agricultural to an urban and commercial civilisation.

What of the cry that we may be faced, in the near future, with a shortage of land to feed the world's population?

"The limits of agricultural potentiality are much further in the future than is generally supposed," Mr. Clark asserts.

"Even at our high level of consumption, the world's available agricultural land could feed over 40 billion people, before we made any attempt to reclaim mountains or deserts, or to obtain food from the ocean."

Mr. Clark emphasises that population limitation has political consequences: whether we like it or not, the countries — China, India, Russia, the United States — which count most in world affairs are those with large populations.

There is a sharp warning, too, for Australia where the birth-rate is static, or even declining:

"Family limitation may be, in some cases, an urgent need for the family concerned: and there are morally legitimate means by which it can be brought about. But where the need is not urgent, parents who limit their families, however morally legitimate their means, are doing something to weaken their country's political and economic future; and parents who enlarge their families are strengthening their country and civilisation."

And, finally, something to heed and take to heart:

"If we follow our Creator's wishes, instead of trying to oppose them, we may find that He has in preparation for the human race a much higher, more productive and scientific and more cultured civilisation than any which has gone before, and moreover a civilisation covering the whole world, not limited, as have been previous civilisations, to a comparative few."

RACIAL DISCRIMINATION IN MIGRATION

In a Pastoral letter entitled "On Racial Harmony" (published below), Cardinal John Heenan, Archbishop of Westminster, reminded the people of his diocese of their duty to avoid race discrimination. It applies not only to Britain, but to other immigration countries, including Australia.

Recently there has been a great deal of talk both in and out of Parliament about racialism. The reputation of the Church was splendidly upheld by Catholic politicians who, by voting, abstaining or even resigning, put conscience before party.

As Catholics we are in a good position to give example; for the Church is Catholic, or universal. It does not belong to any one nation.

In countries like Spain, Italy, France, Belgium and Ireland most Christians are Catholics. This does not mean that Italians or Belgians are more Catholic than, for example, the Indians, whose ancestors are said to have received the Faith from St. Thomas the Apostle. Nor are the millions of Catholics in Vietnam or Nigeria less Catholic than their brethren in Europe or America.

Ours is not a national or tribal Church. It belongs as much to London as to Rome. "There is neither Jew nor Greek," said St. Paul, "There is neither slave nor free, there is neither male nor female: for you are all one in Christ Jesus." (Gal. III.28.)

Example of Brazil

Think for a moment of South America, and especially of Brazil. Three hundred years ago Jesuit priests were protecting the native Indians against empire-builders. That is why today there is equality and harmony between citizens of every colour. Opinion polls, however, declare that in our country most people are racialists. If this be so, we cannot attribute it solely to the colour and social habits of the immigrants.

It is, after all, only a few years since a hard-pressed British Government invited thousands of Italian miners to their country. They did not stay long. They were hounded out by their fellow workers. They were not attacked on grounds of being coloured, stupid or lazy; but, on the contrary, because they were too industrious and socially attractive.

Catholics, at least, have no excuse if they withhold friendship. In England, most Catholics are themselves the descendants of immigrants. If this Sunday we were to exclude all Catholics with any Irish, Scottish, Welsh, Polish or Italian blood in their veins, there would be very few left at Mass — nor, in most parishes, would there be a priest to offer it.

By our friendship we show our gratitude for all that the immigrants are doing for this country. Without their doctors, nurses and hospital workers our health service would collapse. Their cheerfulness and the good manners of those working on the railways and buses are outstanding.

There is no need for us to pretend that the Government is wicked to control the rate of immigration. Without adequate provision of houses, schools and public utilities, the social life of the whole nation will be endangered.

Need our sympathy

Those in authority, as well as immigrants, need our sympathy. For the moment, however, we are thinking of the needs of those from abroad. If we treat them as we would treat Christ Himself, we shall deserve to hear Him say — "I was a stranger and you took me in." (Matt. XXV. 35.)

Going round the parishes, I see immigrants in the choir, the altar staff, the St. Vincent de Paul's Society, the Union of Catholic Mothers and the Catholic Women's League. Don't wait for them to ask if they may join. Coming from abroad, they may be shy of coming forward. After all, it's hard enough for English people when they move to a new parish. It is much worse coming from abroad. Help them to settle down in the family — for that is what a parish ought to be.

I have no proposals to make beyond asking you to give good example. Try to stamp out racialism among your neighbours, friends and fellow workers. Never forget that in our own day millions of Jews were done to death for the crime of belonging to the wrong race. At this moment in Soviet Russia, Poland and China our brethren, both Jew and Christian, suffer for their beliefs.

Hatred is a creeping disease. It spreads between races, classes, political parties and religions. It begins by destroying peace within a nation, and ends with bloodshed between nations.

CORPORATION FARMING versus THE PEOPLE

The threat of "corporation farming", as it is called in America, is not so great in Australia as it is there, but the impact of intrusion by large companies into the wheat industry here has been damaging in its effect on the traditional wheatgrower.

Monsignor Edward W. O'Rourke, editor of American Catholic Rural Life, discusses the problem in the article printed below.

There is a growing resistance by the National Catholic Rural Life Conference and other rural organisations to the invasion of agriculture by conglomerate corporations, and there are many economic reasons for this stand.

Family farming represents the most efficient institution ever developed for the production of food and fibre; but of even greater significance are the spiritual, cultural and social consequences of replacing family type farms with corporate farms.

There has been a great awakening during this decade to the importance of human values. In the past, the American people have been overly occupied with technology and production efficiency. In spite of the fact that we have the largest gross national product enjoyed by any people in the history of the world, we are beset with many social and human problems, some of which stem directly from the manner in which material goods are produced and distributed.

A "new humanism"

Religious leaders and sociologists concur in the need for pursuing a "new humanism" according to which all shall be concerned with the whole man and all men. We shall ask not only how much goods and services are produced; we shall also inquire concerning the effect of economic structures upon the personality, the way of life and the rights of people who are engaged in these economic endeavours.

We deplore the replacing of many family type farms with conglomerate corporations, because there are undesirable social and human consequences — upon the family that was an owner-operator and now has become an employee of a large urban centre; and upon the communities from which such families move and to which they move.

There is abundant evidence that the family farm system strengthens family life. So long as farming is a family enterprise, it provides a fine training for children, each of whom have chores to do in keeping with their age and ability.

The father on the land is a real man — physically strong, morally sturdy, creative as a father should be, providing as a husband should be. The mother on the land becomes more motherly in her person and her activities. The family on the land works, plays and prays together. This helps to strengthen family bonds and to make the children of the family more resourceful and self-reliant.

Impact of ownership

Religious leaders have long taught the impact of ownership upon the ideals and conduct of people. There is a rapidly growing movement in the United States towards re-emphasising the urgent need for more widespread ownership of income-producing property. It would be ironic indeed if, at this very time, ownership in agriculture were to slip from the hands of the families which operate the farms. Traditionally, agriculture has been the occupation in which widespread ownership has been most prevalent.

One of the most significant social developments in our time is a new emphasis on self-help, particularly among low-income people at home and abroad. In development programmes overseas and within the United States there is a constant searching for ways to help individuals exercise initiative, make decisions and become proprietors.

Once more, it would be ironic in face of these encouraging developments, if the family type farm, which is the greatest example of proprietorship by the little people, should begin to disappear from the American scene. No other institution has done so much to create initiative, self-reliance and pride in work as has family farming.

Therefore, in the light of the spiritual, cultural and social values of the people, I view the rapid invasion of corporations into agriculture as undesirable and therefore deserving of restriction. Let us strengthen the family farm system, because it helps the farm family to become better people, and thus enables them more effectively to serve their God and country.

Definition: Politics is the fine art of passing the buck after first passing the bat.

Plugging The Tax Loopholes

The National Catholic Rural Life Conference of America, in its work for the preservation of the family-type farm, recently submitted testimony to the Committee on Ways and Means of the House of Representatives regarding tax loopholes used by large corporations: reducing taxes on income from other sources by listing alleged farm losses.

Here are two major proposals submitted:

- We are in substantial agreement with the recommendations regarding farm losses, particularly that deductions of farm losses against non-farm income be limited to \$15,000 in any taxable year, but with the opportunity to carry losses back for three years, and forward for five years.

- We further recommend that, for those with non-farm income in excess of \$15,000, the amount against which the farm losses may be offset be reduced dollar for dollar for every income above \$15,000. In this way, genuine farmers with modest non-farm incomes will be duly protected; while individuals and corporations with very big non-farm incomes will be denied the opportunity to use alleged farm losses to reduce substantially taxes on their non-farm incomes.

Giving the reasons for making the recommendations, Msgr. Edward W. O'Rourke, editor of Catholic Rural Life, says:

The interest of the National Catholic Rural Life Conference in this matter springs partly from our concern for the preservation of the family-type farm. Genuine farmers, who till the land in order to support their families, are plagued by low prices, skyrocketing production costs, inflated land values and excess production.

Conglomerate corporations and individuals with large non-farm incomes are being attracted into agriculture, not by any genuine interest in farming or in the rural community. Rather, they are intending deliberately to contrive farm losses to reduce taxes levied against their non-farm incomes. Thus, unneeded capital, labor and management resources are being artificially injected into agricultural industry, already burdened with excessive inputs of these resources.

This intrusion into agriculture by those seeking tax loopholes is an obvious injustice to those farmers who must support their families from modest incomes from their farm operations.

The intrusion into agriculture by those seeking tax loopholes forces land values to levels which are not warranted by the earning capabilities of the land in question, thus further handicapping the genuine farmer.

These tax loopholes enable conglomerate corporations and the operators of large farms to finance vast improvement in their land and equipment at the expense of other taxpayers. Eventually, they will be equipped to an extent that the family-type farmer will be